1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

as the white and black oak, the white walnut, of which they make pills, the cherry, dogwood, maple, birch, and several others. They prepare and compound these medicines in different ways, which they keep a profound secret. Those preparations are frequently mixed with superstitious practices, calculated to guard against the powers of witchcraft, in which, unfortunately they have a strong fixed belief. Indeed, they are too apt to attribute the most natural deaths to the arts and incantations of sorcerers, and their medicine is, in most cases, as much directed against those as against the disease itself. There are, however, practitioners among them who are free from these prejudices, or at least do not introduce them into their practice of the medical art. Still there is a superstitious notion, in which all their physicians participate, which is, that when an emetic is to be administered, the water in which the potion is mixed must be drawn up a stream, and if for a cathartic downwards. This is, at least, innocent, and not more whimsical perhaps, nor more calculated to excite a smile, than some theories of grave and learned men in civilised countries.

In fevers the Indians usually administer emetics which are made up and compounded in various ways. I saw an emetic once given to a man who had poisoned himself with the root of the May Apple.* It consisted of a piece of racoon skin burned with the hair on and finely powdered, pounded dry beans and gunpowder. These three ingredients were mixed with water and poured down the patient's throat. This brought on a severe vomiting, the poisonous root was entirely discharged and the man cured.

In other complaints, particularly in those which proceed from rheumatic affections, bleeding and sweating are always the first remedies applied. The sweat oven is the first thing that an Indian has recourse to when he

* Podophyllum peltatum.

4:Tantaquidgeon E-5 (1930) 1942
NM7 Delaware NM7

787
[553]

It is customary for the Delaware to learn in dreams names suitable for their children. During the later stages of pregnancy, the mid-wife or an old man is asked to think of a name and that revealed in a dream is later given to the child. Such a person need not necessarily be of the child's immediate relatives. Occasionally a gift is made him for this service.

To dream of catching fish in clear water is an indication that the dreamer will soon receive a sum of money. To dream of muddy water, on the other hand, is a sign of approaching illness or domestic difficulty.

To avert unpleasant dreams, a person smokes and prays to the Creator, appealing to him for aid in propitiating the supernatural powers responsible for such dreams. Cedar is also burned in the house to cleanse it. If a child is troubled by dreams at night, cedar boughs are soaked in water which is sprinkled over his person and the bed. This is believed to keep evil spirits away.

The more conservative Delaware have always been dependent upon dreams, and the appearance of certain celestial phenomena to warn them of impending danger. The appearance of a comet, "war spirit," in the heavens, is a sign of war. The "war dragon" flies through the air at night and appears like a streak of fire. The direction towards which its course is bent, is noted as the source of trouble. My informant reminded me of the appearance of such (Halley's comet) before the outbreak of the first World War. A falling star is also significant in war time. A fugitive attempting to escape may be located by means of a falling star, which the Delaware believe points to the spot of concealment. To point to a falling star will bring bad luck to a person.

NATURAL SIGNS AND OMENS

A FEW BELIEFS of miscellaneous character are noted for other natural phenomena. The two ends of the rainbow are believed to point to water. A snowfall late in the spring, with the wind to the north, indicates that the snow spirit is returning to his abode in the north. In the fall an abundance of berries and nuts, thick foliage and heavy corn husks all point to a long and severe winter.

[821]

A ringing or buzzing sound in the ear is a sign of impending death or bad news. The ear in which the sound is heard indicates the direction from which the news may be expected.

[761]

787 The twitching of the left eye, in the case of my informant, is a warn-
761 ing of the death of a relative or friend. This takes place two weeks or two months prior to the individual's death.

To see the suddenly disappearing likeness of a person is also a warning of death.

If a wolf barks at a person, it is an indication that he will live long.

Once Witapanóxwe, upon returning from the home of a sick person, saw a rabbit run from the shelter of a grave towards the house he had just left. To him it was a sign of the sick person's death in the near future.

787 Babies and small children are not allowed to cry at night nor older children to play after dark, for fear that their faces will become mis-shapen.

A "double crown" in an individual is an indication of longevity and superior intellect. The larger such features are, the longer is the possession to live and enjoy the blessings bestowed upon him by the Creator. An individual so blessed is assured of spiritual guidance and is likely to excel in his life work.

787 If chickens continue to scratch for food during a rain, it is an indica-
821 tion that the rain will continue for some time. A cock crowing during a storm says, "Going to clear off today." Crowing before midnight by the bird indicates a change of weather. Crowing on the doorstep brings a visitor.

If smoke from a fire rises during a storm, the rain will soon cease; if it hovers near the ground, the weather will continue unsettled.

If the sun casts slanting rays through the clouds, it is "drawing water." Rain will fall the following day.

When the wind blows the leaves "inside out," it is a sign of approaching rain.

A circle around the moon foretells an approaching storm. The number of stars within the circle indicates the time it will arrive.

To hear the sound of talking or cutting wood over a great distance indicates that a storm is brewing.

To see a hog carrying sticks of wood in its mouth is a sign of approaching rain.

"Three foggy mornings bring rain."

Thunder heard late in the winter foretells an early spring.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

764 of the person departed, if he or she made any statement as to what way he wanted the burial conducted.

[525] "All who wish to may come and sit up with the corpse. The men pall-bearers sit up and others who wish to play a hand game," using usually a coffee bean or buckeye bean or a bullet for ball hiding—first under 764 a glove or moccasin—and the other persons guess which moccasin he hides 775 the bean or bullet under. This is kept up until daybreak. At night before the "wake," the men pall-bearers discharge three (another says two) musket shots toward the sunset, then everyone must rise and give attention. The shots symbolize the departure of the soul of the deceased. Everyone must be awakened, especially the children, so that they may not become frightened. The widowed person or the bereaved parents stay awake all night. And just before sunrise another volley of two or three shots is fired which symbolizes lifting the soul upward. The relatives of the deceased stand in front of the shooters. With the echo of the discharge the soul departs.

764 "Now an elderly person, who has been chosen to officiate at the ceremony, must offer thanks to the Great Spirit at breakfast time and [761] perform the ceremony before the body leaves the house. During the funeral procession no one must look back,—if they do it indicates another of the immediate members of the family will follow soon. The speaker must be given one 'Indian yard of wampum beads' for his services, which do not end until after the feast on the eleventh day noon hour.

"One of the pall-bearers must go to the grave each day and build a little fire at the head of the grave for four consecutive evenings and the people must leave the house in charge of someone, for it must not be left alone for twelve days, and a light must be kept burning at the main entrance of the house for four nights after the death of a person.

768 "And note, the widowed person must also be painted when the face 764 of the 'departed' body has been painted. Four days after, 'divorcement' proceeding takes place in the form of a ceremony. That is, they must burn cedar in the house to 'fumigate' and the cedar water is used to wash the widow's or widower's head. If a woman, she is told that she is now no longer obligated to her deceased husband's family. She is furnished with new clothes throughout. With this ceremony she is 'divorced,' but the relationship terminology remains the same to the family she formerly was married into.

775 "Now the burial hole is prepared on the day following the sitting up 826 with the body at night—it is not considered a grave until the body is in 772 it,—and even now, in the modern times, we do not believe in taking the body to be embalmed, as we believe the life blood is the spirit that remains on earth until the deceased is admitted to the abode of the Great Spirit, which is the twelfth level of the Heaven.

[525] This is the common moccasin game of North America. For description see S. Culin, "Games of the North American Indians," 24th Annual Report, Bureau American Ethnology 1906, and page 99 of this study.

202.	Other relatives observe mourning ___ days	90-365				•	12	0	365	4	4	3-4		765
203.	Dread the approach of death	+		+	+	+	S	+	–	–	–	+		761
204.	Die in full possession of faculties (generally)					–	+	•	+	+	•	+		775
205.	Take leave of friends					S	+	+	+	+	S	+		768
206.*	Believe bodies will be restored					+	•+	•+	–	–	–	+		614
207.	Disposition of property—to nearest kin †			–		+	•	+		+	+	+		582
208.	to others †			+	+	+	•		+			+		611
Lineage														
209.	Nation divided into ___ tribes †			3	3	3	3	8	3	3	3	3		643
210.	Division for purposes of government			–		+	+	–	+		+	–		
211.	On religious grounds			–			•	+	–			–		
212.	Attended by good effect					+	+	•	+			•		
213.	Tribes are exogamous			+	+				•					
214.	Tribes are endogamous									+				
215.	Matrilineal descent		+	+	+		+		+	+	(+)	+		
Chiefs														
216.	Civil chieftainship hereditary		–	(+)	–		–	•+	–	–	•(+)	–		
217.	Son succeeds		–	(+)	–		–	–	–	–	(+)	–		
218.	Brother first choice		–		–		+	+	–	–	(+)	–		
219.	Nephew (sister's son) next		–		+		+	+	–	–	(+)	–		
220.	Woman could be				–		–	–	–	–	–	–		
221.	Election of civil chief		+	–	+		+	•+	+	+	+	+		
222.	By people		+		–		–	–	+	+	+	+		
223.	By counselors				•+		+	+	+	+	+	+		
224.	Installed by other tribes				+		•	(+)	?		–	+		
225.	Can be removed			/	+		+	•+	+	–	+	+		
226.	Chief names successor			–				+	+	–	+	•		
227.	Can dismiss successor							+	+	–	•	–		
228.	Any particular age at succession †						–	+	+	+	+	–		
229.	Both civil and war chiefs				+		+	+	+	+	+	+		
230.	Number of civil chiefs per tribe						1	1	1	1	1	1		
231.	Number of war chiefs per tribe						1	1	2	1	1	1		
232.	Boundary between civil and war chiefs		+		+		+	•+	+	+	+	+		
233.	Civil chief has authority superior to war chief in peace	+	+	+	+		+	+	+	+	+	+		
234.	Stops on declaration of war		+				+	+	+	+	+	+		
235.	War chief hereditary				–									
236.	War chief elected				–			+			–	+		

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

764 [763] bers of the family before death. Thus, while old articles were required, those possessed by an individual might be so completely disposed of before death that the requirement was impossible of fulfillment and nullified.

The statement of Captain Pipe that posts were erected only at the head of graves containing males apparently was in error, although neither of the other sources of his period reported on this element (187). The sources prior to him and the informants who followed him all reported the erection of posts at the graves of both males and females.

A moccasin game at the side of the corpse the night before burial was reported by all the informants of the fourth period as an important part of the death ceremonies (193). The game was introduced among the Delaware at least as early as the third period (see 447), but apparently did not become associated with death customs until some time after 1824.

765 Mourning observances show two very marked changes; namely, the dropping of wearing black and dawn visits to the grave (196 and 201). The wearing of black was reported definitely in the first period, ignored in the second period, both reported and denied in the third and definitely denied in the fourth. Starting in the second period, reports of the dawn visits to the grave followed the same pattern of affirmation, contradiction, and denial. The length of mourning of widow or widower is reported so differently that one cannot postulate any direction of change (194). Mourning of relatives is also reported with the same variation in length of observance (202).

761 775 Theoretically there should be a connection between the elements dealing with dread of the approach of death and belief that bodies will be restored (203 and 206). That is, one would expect a belief in the restoration of life to be accompanied by a freedom of dread of death and a lack of belief in the restoration accompanied by dread of the approach of death. Instead of this correlation, we find that only one of the four informants who denied a belief that bodies would be restored after death admitted to a dread of the approach of death. Of course, the [774] belief in the separate survival of the soul must be considered in

9: Kinietz E-4, 5 (1938) 1946
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connection with the dread of death and the restoration of the body thereafter, but all the reports on these two elements also expressed a belief in the immortality of the soul.

Lineage

There is no change indicated by a consideration of matters of lineage with the exception of the endogamy vouched for by W. T. (214). He said that originally and until recently Delaware clans were endogamous, that each had to be kept clean and pure; but that now there are lots of half- and quarter-breeds. This statement of endogamy is not supported by other historic or contemporaneous evidence.

On the division of the Delaware into three groups, Turtle, Wolf and Turkey, there have been many conflicting opinions (209). Heckewelder called them tribes coinciding with the Unamis or Delaware, Munsee, and Unalachtigo.[5] Morgan considered them gens in the nature of phratries.[6] The modern Delaware frequently refer to these divisions as clans. Since Morgan's conclusion of phratries was based on the functionless and only vaguely remembered subdivisions called subgentes, it is important to have the result of Trowbridge's inquiries on this subject. He wrote:

"The Delaware nation is divided into three tribes, the *Tôôkseet* or Wolf (Round foot; from *Tôôkwaa* round & *oozêêt* foot) the *Tshêêkunum* or Turkey, called by the Munsees and sometimes by the Delawares *Pelâaooh*, and the *Tôôlpaa* or Turtle, (in Munsee *Skêêhkee*).

"They say that anciently each of these three tribes was divided into four, making twelve tribes, but they do not recollect the names of those subdivisions.

"Mr. Heckewelder has strangely mistaken himself when he said that Unamis (*Woonâûmee*) meant Turtle, or Turtle tribe, and Unalachtigo (*Woonalâûhtekoa*) the Turkey tribe. The term *Woonâûmee* was given by the Munsees to the Turtle tribe of

[5] Heckewelder, *History, Manners, and Customs of the Indians*, pp. 51-52.
[6] Morgan, Lewis H., *Ancient Society . . .* (Chicago, Henry Holt and Company, 1907), p. 172.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

WELDER and JOHN JOHNSTON said that the proportion was rather more than among the whites, the former attributing the cause to the introduction of liquor.

W. T. denied that there were any sterile Indian women. W. L. said that he knew of two cases.

169. Number of Children

ZEISBERGER gave the usual number of children as 4 to 6 in one place, whereas in another he said 8 to 12.

HECKEWELDER said that generally there were 4 to 5 children in a family, while some families had 6 to 9, and a few had as many as thirteen.

173 and 174. Age of marriage

VAN DER DONCK said that both men and women commonly got married only when they were fit to do so.

DEATH AND ITS INCIDENTS

The following accounts touch on so many points not treated by the others or each other that they are given here in their entirety.

CAPTAIN PIPE—As soon as life leaves the body some distant relative of the deceased takes upon himself the charge of paying the last offices. Two men and two women, not related, are employed in washing and dressing the body, (now in a white cloth; anciently in a newly dressed skin,) which is laid upon a kind of platform where it is kept one day previous to the interment. This time was formerly three days in summer and seven days in winter, because they supposed that the tutelar deity of the deceased might restore them to life; but at this day they seem to have little faith and are apparently anxious to get the corpse out of sight as soon as decency will permit. The two male attendants prepare a coffin in which they place the body, and it is borne by them to the grave, preceded by the relatives and succeeded by the more distant friends. The grave is dug about three feet deep and the coffin is covered with earth as among the whites. Before they knew the use of boards the grave was lined with bark and the body pro-

9: Kinietz E-4, 5 (1938) 1946
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764 At the head of a warrior it is common for them to place a white post, upon which is represented in hieroglyphics the tribe to which he belonged, the number of engagements in which he had been engaged, of scalps which he had taken, etc.; but no post is placed at the graves of women.

763 It is very customary among them to take leave of their friends when death approaches. In this they generally exhort them to good conduct, to live in harmony with each other and thus to procure the favor of the Great Spirit, and success in their undertakings. Some of them who have led improper and dissolute [761] lives dread very much the approach of death, but others die in perfect reconciliation to their fate. They generally die in possession of their mental faculties to the last moment, but to this many exceptions are found, resulting from the nature of the disease or the impression which the idea of death may have upon their minds.

764 J. W.—Two men and two women not related to deceased were chosen to take care of things relating to funeral. In the death of a man, the men prepared the body while the women cooked; the women prepared the body of a woman while the men cooked. [768] The relatives divided and distributed good articles left by the deceased among the persons who served. Old, much used articles were put in the grave.

The face of the deceased was painted as in life. The body was dressed in Indian clothes which had to be new. If the deceased did not have new clothes, they made them.

The corpse was kept until noon of the day after death before burial. It was placed in bark house outside of dwelling. Moccasin game played on south side of fire. Two pairs of moccasins were used but only one bullet. Towards morning (three o'clock) one pair was taken away. Points in the game were counted with about one hundred little sticks. After the one pair of moccasins [525] was taken away the winner of a counter threw it into the fire. The game is not played now but some one, usually one of the attendants, sits up all night with the corpse. No feast accompanied the game but food was available for all visitors.